



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Critical Notes

THE ORIGIN OF THE YEZIDIS; A QUESTION OF PRIORITY

In *AJSL*, XXV (1908-9), 111-56; 218-54, Isya Joseph, Ph.D., published an article entitled *Yezîdî Texts*. Aside from the texts published and translated the main contribution of the article consisted in pointing out and translating Šahrastâni's section on the Yezidis, which names as their founder Yezîd ibn Unaisa, whom it characterizes as a member of the Hârigite sect. This makes the Yezîdis an extravagant sect of Islam, within which in their origins they were a Hârigite subsect. The same contention is made much of in Isya Joseph's book on *Devil Worship* (Boston, 1919), both in the Introduction, pages 18 ff., which, except for very minor changes and misprints is identical with the article mentioned, and pages 118 ff., which elaborate the statement without adding anything essential (see the review of this book, *AJTh*, XXIII, 552 f.).

In 1850, Theodor Haarbrücker in his *Abu-ʿl-Fath Muhʿammad asch-Schahrastâni's Religionspartheien und Philosophenschulen*, Part I, under the headings "I. Die Chawârîdsch. 7. Die Ibâdhîja" translated subsection "C. Die Jazîdîja" as follows: "Sie sind die Anhänger des Jazîd Ibn Anfsa, welcher sagte, er halte Freundschaft mit den *ersten* Muhʿakkima vor den Azârika, und sage sich los von denen nach jenen mit Ausnahme der Ibadhîja, denn mit ihnen halte er Freundschaft. Er glaubte, dass Gotteinen Gesandten aus der Mitte der Perser schicken und ihm ein Buch offenbaren werde, welches bereits im Himmel geschrieben sei, und es ihm als Ganzes mit einen Male offenbaren werde, und dass er das Gesetz Muhʿammads des *Auserwählten* verwerfen und der Religion der im Korân erwähnten Szâbia folgen werde; das seien aber nicht die Szâbia, welche in Harrân und Wâsit sich fänden. Jazîd hielt aber Freundschaft mit denen von den *Schriftbesitzern*, welche den *Auserwählten* als Propheten anerkannten, wenn sie auch nicht zu seinem Glauben übertraten; und er behauptete, dass diejenigen, welche Strafen unterliegen, seien es Gleichgesinnte mit ihm oder Andere, Ungläubige und Götzendiener seien, und dass jede Sünde, klein oder gross, Götzendienst sei." Where this translation disagrees in points not essential to the main contention with that of Isya Joseph, as guaranteed by George F. Moore's supervision in the *AJSL* article, the reading of Joseph is to be preferred.



Joseph admits that he knows no authority earlier than Šahrastâni as proof for the contention or any part of it. In 1851 Haarbrücker, *libr. laud*,

Part II, p. 378, called attention to "Abu-l-Mutzaffar Tâhir Ibn Muh'am-mad al-Isfarâini," died 471 A.H.=1079-80 A.D., while Šahrastâni was not born until 479 A.H.=1086-87 A.D. Brockelmann, *Gesch. d. Arab. Lit.*, I, 387, No. 8, prefers the fuller name listed by Haji Khalfa, ed. Fluegel, Vol. II, p. 283, No. 2390: Šahfûr ibn Tâhir. His book is characterized by Haji Khalfa as a small book in fifteen chapters; the nature of its contents is sufficiently clear from its title: "Exposition on the religion (i.e., of course, Islam) and distinction of the sect that is saved from the sects that perish." Haarbrücker used the book in Rödiger's excerpts from the Berlin manuscript (No. 2801, as listed by Brockelmann, *loc. cit.*). Pages 416 ff. Haarbrücker quotes from Bâb 13, fol. 56 ff., of this book to the effect, that "Tâh. al-Isf. führt . . . als solche Sekten [which arose in Islam, but are no longer accounted as belonging to it] ausser den bereits genannten . . . noch folgende auf: . . . [p. 420] Die Jazîdîja von den Chawâridsch."

M. SPRENGLING

UNIVERSITY OF CHICAGO

ETYMOLOGICAL MISCELLANIES

A. Various attempts have been made to account for Greek *κόλυμβος*, (ις) Latin *columba*. The word appears to be a fifth-century word, and one of its earliest occurrences is in Aristophanes' *Birds*, page 304. It is there found among the enumeration of eighteen birds, between *κερχνής*, "the common brown-, or screech-owl," and *ἀμπελὶς*, "the Bohemian chatterer." Translators have connected the word with *κόλυμβάω*, "to dive, to plunge headlong," and have rendered it by "the diver." In Latin *columba* (also *palumbes* and *palumbis*) designates "pigeon, ring-dove." Walde sees in the Slavic *golabŭ*, "pigeon," a Latin imprint. The Old English *culfre*, *culufre* (English *culvre*), is regarded by Berneker, *Slavisches Etymol. Wörterbuch*, page 323, as being borrowed through Celtic from the Middle Latin *columbula*, Romanic **columbra*. Prellwitz (*Etymol. Wörterbuch der griech. Sprache*), and others see in *κόλυμβις* an original color-designation, and point in proof of this to Old Prussian *golimban*, "blue," and Russian *goluboj*, "blue." Homer not infrequently mentions the pigeons, but he uses the words *πέλειαι*, *πελειάδες*. *Κόλυμβις* does not appear to be used earlier than the fifth century. The word occurs in Egyptian, however, much earlier, i.e., at the time of Rameses III in the twelfth century. In Papyrus Harris I, 20, b, it appears for the first time, written *gair pt*.  i.e., "bird of heaven." In the time of Piankhi, c. 728 B.C., the word occurs again in the graphic form  *gr pt* (see, Benson-Gourlay, *Temple of Mut*, 372, 377). There can be little doubt that we have here the original, and that Greek *κόλυμβος* (ις) is borrowed from the Egyptian. Coptic preserves the writings *σpOMITE*, *σpOMITI*, *σpOOMITE*; *σpE*, "aves," *σpO-M-ITE*="bird of heaven." That this